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AND
RELIGIOUS INTELLIGENCER.

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NO. 42.

FOR THE CHRISTIAN MONITOR.

MR. ALLEN,

You will gratify a reader of the Christian Monitor, and I doubt not many pious people, by re-publishing the inclosed sermon. The author of it has lately been translated to the Episcopal Church in Beekman-Street; and should he continue to preach such doctrines as he has here printed, he will be a very valuable acquisition to the evangelical interest of this city. We trust that neither fear nor favour of any man will dissuade him from preaching boldly the sentiments contained in the thirty-nine articles of the Church of England.

VERITAS.

MESSIAH THE PHYSICIAN OF SOULS.

A SERMON,

Preached on the fifteenth Sunday after Trinity, 1811, at Middletown, and on Wednesday, October 2nd. 1811, at Cheshire,
By JOHN KEWLEY, M. D. Rector of Christ Church, Middletown, Connecticut.

What have I now done? Is there not a cause?—1 Sam. xvii. 29.

PREFACE.

This Sermon was written solely with a view to the instruction of that part of the flock of Christ, committed to the pastoral charge of the author; and without the smallest design to publication. I,

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was accordingly delivered to his congregation as soon as written, on Sunday 22d August, 1811. Being requested, at short notice, to preach before several of his clerical brethren and the Trustees of the Episcopal Academy at their anniversary meeting, and not having time to prepare a more appropriate discourse, he delivered it a second time, at Cheshire 2d October, 1811. The devotional exercises of the day had not long been finished, before he was credibly informed, that some of the brethren present, had expressed the opinion that it was a Calvinistic discourse, and consequently, in their opinion at least, not in conformity with the established doctrines of the Protestant Episcopal Church. In justice, therefore, to himself, and to prevent misconstruction and misrepresentation, and to enable his respected clerical brethren to form a just judgment of it, he commits it to the press, with these remarks; that if the doctrines he herein advocates, are peculiarly Calvinistic, he must confess he is unable to decide, to what other system the Articles and Liturgy of the Church give countenance; and if it appears that the sentiments contained in this discourse, are in agreement with the established standards of church doctrine, as he believes they are, and the clergy teach them not; he cannot but express a desire that a reformation may soon take place in this particular.*

Middletown, 4th Oct. 1811.

J. K.

A SERMON, &c.

CXLVI Psalm, 7 and 8 verses.

The Lord looseth the prisoners; the Lord openeth the eyes of the blind; the Lord raiseth them that are bowed down.

THE whole of the Old Testament taken together, keeps one object constantly in view, viz. the coming of a Redeemer to put an end to misery and sin, and bring to mankind everlasting righteousness and happiness. The law typified him: the history of God's dealings with the chosen nation, showed the methods of divine providence to prepare the world for his coming; and the

* See Bishop White's Sermon, preached before the General Convention at New-Haven, 22d May 1811.—See also Bishop Griswold's Sermon, preached before the first Convention of the Eastern Diocese, 19th Sep. 1810.

Prophets gave such plain marks and tokens whereby he might be known when he arrived, as must leave those of the Jewish nation, among whom he appeared, without excuse, for their rejection of him.

But in none of the sacred books, if we may except that of Isaiah, do we find more clear and full predictions concerning him, than in the Psalms, which constantly making a part of the public worship of the Jewish Church, could not but be familiar to all the people. In that particular one, from which our text is taken, the Psalmist, under the influence of the spirit of divine inspiration, looks forward into futurity, and beholding the gracious and glorious advantages the Messiah at his coming should bring into the world; breaks forth into songs of praise to the Lord for his goodness, and the wonders he was about to work for the children of men. "The Lord" saith he "looseth the prisoners; the Lord openeth the eyes of the blind; the Lord raiseth them that are bowed down."

In discoursing from these words, I purpose to consider

First, How this prediction was fulfilled by our blessed Lord while here on earth.

Second, In what manner he fulfils it, in respect of all men, in all ages, who shall enjoy his everlasting salvation; and

Conclude, With an application of the subject, by way of examination into our own state.

Sin, my brethren, was the source from whence all human evils are derived, whether they come from without, or whether they reside within the man, whether they affect the body, or whether they affect the soul. The consequences of sin to the former, are all those evils which afflict the world at large, as also all those to which every individual is subjected, as, wars, famines, pestilences, and various other general and extensive calamities; sickness, pain, diseases and death in various forms. Sin brought up on the latter, the loss of the image of God, of original righteousness, a corruption and deprivation of all its powers, a propensity to evil, and utter inability to good, without receiving from God a superior strength to what in its fallen state it naturally possesses.

Thus in consequence of the first sin, the whole nature of man became captive to sin and satan, bound in the chains of its own corrupt passions and affections, blind to the things which concern its everlasting peace, bowed down to the earth, grovelling in wickedness, destitute of holiness, and incapable of itself, to take one step towards the acquisition of it; nor can man in this state, be the object of the complacent love of God, but must on the contrary, be deserving only of his wrath and indignation.*

He, therefore, who should be able by his own authority and power to remove those evils which the body suffers, and that not by the application of any means provided in nature itself, and which might be supposed to have been endowed with properties sufficient to the purpose by the God of nature, but by the sole word of his power, must be acknowledged as having the power of God residing in him; and that, by the same power, he can at his will and pleasure remove every evil, which may or can affect the soul.

Herein is manifested the infinite wisdom of God, in that he determined that the great Personage who was to reconcile the world unto himself, should evidence such proofs of his power even in the sight of men, as should be sufficient to convince them, that he came down from heaven; and that the power of the Highest resided in him. That therefore, no doubt, might rest on the minds of those among whom he was about to appear, the holy prophets were, from time to time, inspired to specify many of the wonderful works he should perform, and which were impossible to be performed, but by one who was endued with the almighty power of God.

Miracles had frequently been wrought, before the coming of Christ Jesus in the flesh, by the servants of God, in proof of their divine mission; and in evidence of the power of him who sent them, to accomplish either the promises or the threatenings contained in the message, they were commanded to deliver. But in the performance of these miracles they were but instruments in the hand of God. They had no power whatever, in and of themselves, to accomplish these wonders. The miracles which were wrought were either as answers to their fervent prayers, or were

* See the ninth Article of the Episcopal Church.

wrought for the conviction of the by-standers, that they might be induced to acknowledge the power of that Divine Being in whose name the prophets spake, and attend to the salutary lessons they delivered in the same Almighty name. They never, however, pretended to perform miracles by any inherent power they possessed, but only in the name, and by the authority of him who sent them. But the Messiah speaks in his own name, and exerts his own authority. He acts not in the capacity of a servant, or by a mere delegated power. He commands the winds, and they are still. He saith to the dead "arise," and they return to life. He orders the devils to go forth, and not even for a moment are they able to resist his will. Diseases flee at his word. Health is restored in an instant, and the whole universe bows submissive to him, and acknowledges him as Sovereign, Lord and God.

Of the miracles mentioned in our text, which the Messiah should perform at his coming, there was one specified, which, it seems was never before performed by the instrumentality of any man, and which seems to have been designed as a more special token that he who performed it, was truly the Messiah of God; and the very prophet of whom Moses and the rest of the prophets spake; viz. the opening of the eyes of the blind.

This in the ninth chapter of St John's Gospel, it is recorded, that the man who had been restored to sight, after having been strictly and capiously questioned by the Scribes, Pharisees, and Rulers of the Synagogue, respecting the person who had wrought the miracle, in reproof of their incredulity and unwillingness to acknowledge the divine mission of Jesus Christ, notwithstanding the testimony he had delivered, that it was he who had restored him to sight, and, therefore, had proved himself the personage of whom the prophets spake; said, "Herein is a marvellous thing, that ye know not whence he is, and yet he hath opened mine eyes." Since the world began, was it not heard that any man opened the eyes of one that was born blind? If he were not of God, he could do nothing. From hence it would appear, that the miracle of restoring sight to men born blind, was one which was peculiarly reserved for the Son of God to work, when he should be

come incarnate, and dwell upon earth, and appear in his character and office of the Messiah of the most high God.

Our blessed Lord himself, mentions the opening of the eyes of the blind, as the first of those tokens of his person and character, which he related to the disciples of St. John the Baptist, who were sent to him by their master to enquire whether he was actually the *one* that should come, or whether they were to look for another? "Go," said our Lord, "and tell John the things which ye have heard and seen, the blind receive their sight,"—plainly intimating, that as the miracle had been wrought by him, he had evidenced himself to be the Christ then expected, and the very Messiah long promised, the true son of David, and of Abraham, in whom all the nations of the earth were to be blessed, and of whose kingdom there should be no end.

Yes, my brethren, the working of this one miracle, was in itself, a sufficient proof that he who wrought it, was truly the Messiah. Thus Isaiah, prophesying of the beneficial effects of his coming, saith, "Then shall the eyes of the blind be opened. The blind shall then see out of obscurity, and out of darkness:" "Look up ye blind, that ye may see." To these passages of the prophet that of our text is similar, and they all concur in proving that one of the most express marks whereby the Messiah should be known, would be his giving sight unto the blind.—Hence it is plain, that as one part of the description given in the text, belongs to Christ, the rest must also belong to him; since the whole is spoken of one person, who is styled, Jehovah, Lord; Christ, therefore, is here set forth by the Psalmist, as the Mighty God himself, having a name incommunicable to any mere creature, a name which belongs exclusively to God, and which can be given to none but him. Christ is then to be acknowledged, as God. He is the God of Jacob who made heaven and earth, the sea, and all that therein is; and, by the miracles he wrought in favour of the bodies of men, hath manifested himself, as the Ruler of universal nature, and hath proved that he possesses fulness of power to relieve all the wants, both temporal and spiritual, of the fallen race of men. This power he exerted while on earth, in fulfilling the predictions of the prophets concerning him. He loosed the prisoners, when he delivered those who were possessed by devils, and

held in captivity by them ; he raised those who were bowed down, when he healed the sick, and by the power of his word made the crooked straight. These, and indeed all his miracles, remove every reasonable doubt respecting his ability to do all things necessary to the eternal salvation of those who truly trust in him. They prove him to be very God of very God. They are the pledges of his power and readiness, to remove all the spiritual evils of men, in every age, who come unto him believing in his name, and earnestly supplicating the assistance of his all-powerful grace and strength.*

Even now the Messiah ceases not to exert his divine power in behalf of the children of men. He still, in a spiritual sense, fulfills the predictions of the prophets, in all those who shall enjoy his eternal salvation. This is the truth we purpose to consider in the second place.

In a spiritual sense the miracles mentioned in our text, must be wrought in us by the Messiah, the Redeemer and Saviour of mankind ; otherwise, we shall never obtain the eternal advantages of what he hath done and suffered, to open the Kingdom of Glory to fallen man. We are all, my brethren, by nature alone, prisoners and captives under sin, blind to the things which make for our eternal peace, strangers to true wisdom, and are bowed down by our depraved appetites, passions and desires. None but our Lord can effect a cure for us ; none but he can remove these evils from us ; none but he can effect the necessary change within us. No goodness, no strength reside in us merely by nature, to contribute in the least towards our deliverance from our spiritual evils. This must be effected by the grace of God in Christ Jesus, or our deliverance will never be effected. We shall otherwise die in our sins, and where Christ is gone before, there we can never be admitted.

(To be concluded in our next.)

Are not the means of grace recommended in this expression ? Is any encouragement given to expect divine assistance while they are wilfully neglected ?

[From the Evangelical Record.]

At a Meeting of the General Association of Connecticut, at Sharon, June 1812.

The Committee, appointed at the last meeting of the General Association, "to correspond and act in concert with the General Assembly of the Presbyterian church, and with any persons who may be appointed, or associated, for the purpose of devising measures, which may have influence in preventing some of the numerous and threatening mischiefs, which are experienced throughout our country, by the excessive and intemperate use of spirituous liquors," reported by their Chairman.

The Rev. Messrs. Lyman Beecher, Aaron Dutton, Jehu Clark, Amos Armstrong, Ethan Smith, and Daniel Crooker, were appointed a committee, to take the above named report into consideration, and from its contents, together with such other information as they may receive, devise some practical measures to restrain the excessive and intemperate use of ardent spirits, which measures may be recommended to the friends of religion and morals, and to make report to this body.

The committee named in the preceding paragraph, reported the following recommendations and address, which were adopted by the Association.

The General Association of Connecticut, taking into consideration the undue consumption of ardent spirits in this State; the enormous sacrifice of property annually made in this way; the consequent alarming prevalence of intemperance; the deadly effect of this sin upon health and intellect, upon families and societies, upon our civil and religious institutions, and especially its influence to render ineffectual the means of grace, and to bring upon the souls of men everlasting destruction, have considered it as their duty to submit to the churches and congregations under their care the following recommendations.

1. It is recommended to all the ministers in connection with Association, that by appropriate discourses on the subject, they endeavor to call up the attention of their people, and impress their minds with the evils of intemperance, and the importance of

uniting their efforts to effect a reformation, or at least to prevent the accumulation of these evils.

2. And that example may give efficacy to precept, it is recommended to the district associations in this State, to abstain from the use of ardent spirits at their various ecclesiastical meetings.

3. To members of our churches it is recommended that on this subject they avoid the very appearance of evil, and that they carefully avoid the unlawful vending of spirits, and from purchasing and drinking spirits, where they are sold in contravention of the law; that they exercise over one another a careful vigilance, and administer faithfully, when necessary, brotherly admonition, and maintain in reference to this subject an efficient discipline; that it be understood also that civility does not require, and expediency does not permit the production of ardent spirits as a part of hospitable entertainment in social visits.

4. To parents, and all heads of families, it is earnestly recommended, that they dispense with the ordinary use of ardent spirits in their families; that they early and often admonish those under their care of the evils of intemperance, of their danger of falling into the ways in which they are liable to be overcome, and that they restrain them as far as may be from places of temptation.

5. To Farmers, Mechanics and Manufacturers we recommend earnest and prudent exertion to diminish the quantity of ardent spirits consumed in their several employments, by the substitution of other palatable and nutritious drinks, and by giving an additional compensation, if necessary, to labourers who will dispense entirely with the use of ardent spirits.

6. To extend information and impress the public mind on this subject, it is further recommended, that special efforts be made to circulate pamphlets and tracts calculated to effect this purpose, particularly a Sermon by the Rev. E. Porter, and a pamphlet on the same subject by Dr. Rush, of Philadelphia.

7. It is recommended that voluntary Associations be formed in the different towns and societies of the State, to aid the civil magistrates in the execution of the law, and to exert their influence according to their best discretion for the removal of this growing evil.

And that these practical measures, may not be rendered ineffec-

tual, the Association do most earnestly intreat of their brethren in the ministry, of the members of our churches, and of all persons, who lament and desire to check the progress of this evil, that they neither express nor indulge the melancholly apprehension that nothing can be done on this subject; a prediction eminently calculated to paralyze exertion and become the disastrous cause of its own fulfilment. For what if the reformation of drunkards be hopeless, may we not stand between the living and the dead, and pray and labour with effect to stay the spreading plague? And what if some will perish after all that can be done, shall we make no efforts to save any from destruction, because we may not be able to turn away every one from the path of ruin?

But how are we assured that nothing can be done? Is it impossible for God to reform and save us? Has he made known his purpose to give us over to destruction? Has he been accustomed to withhold his blessing from humble efforts made to rescue men from the dominion of sin? Have not all past efforts for reformation commenced under circumstances of apparent discouragement, and all great achievements usually begun in little things? The kingdom of heaven was itself in the beginning as a grain of mustard seed, and the Apostles, had they consulted appearances only, had never made an effort to enlighten the world.

Immense evils, we are persuaded, afflict communities, not because they are incurable, but because they are tolerated; and great good remains often unaccomplished, merely because it is not attempted.

If the evil, however, were trivial, or the means of its prevention arduous and uncertain, despondency would be less criminal. But it is a wasting consumption fastening upon the vitals of society, a benumbing palsy extending to the extremities of the body; a deep and rapid torrent, bearing the wreck of nations in its course, and undermining rapidly the foundations of our own. It is a case, therefore, of life and death; and what we do must be done quickly; for while we deliberate, our strength decays, and our foundations totter.

Let the attention of the public then be called up to this subject. Let ministers, and churches, and parents, and magistrates, and physicians, and all the friends of civil and religious order, unite

their counsels and their efforts, and make a faithful experiment ; and the word and the providence of God afford the most consoling prospect of success.

Our case is indeed an evil one, but it is not hopeless. Unbelief and sloth may ruin us, but the God of heaven, if we distrust not his mercy and tempt him not by neglecting our duty, will help us, we doubt not, to retrieve our condition and to transmit to our children the precious inheritance received from our fathers.

The spirit of missions which is pervading the State, and the effusions of the Holy Spirit in revivals of religion, are blessed indications that God has not forgotten to be gracious.

With these encouragements to exertion, shall we stand idle ? Shall we bear the enormous tax of our vices ; more than sufficient to support the Gospel, the civil government of the States, and every school and literary institution ? Shall we witness around us the fall of individuals : the misery of families ; the war upon health and intellect, upon our religious institutions and civil order, and upon the souls, without an effort to prevent the evil ? Who is himself secure of life in the midst of such contagion ? And what evidence have we that the plague will not break into our own families, and that our children may not be among the victims, who shall suffer the miseries of life and the pains of eternal death through our sloth and unbelief.

Had a foreign army invaded our land, to plunder our property and take away our liberty, should we tamely bow to the yoke and give up without a struggle ? If a band of assassins were scattering poison and filling the land with widows and orphans, would they be suffered, without molestation, to extend from year to year the work of death ? If our streets swarmed with venomous reptiles and beasts of prey, would our children be bitten and torn in pieces before our eyes, and no efforts be made to expel these deadly intruders ? But intemperance is that invading enemy preparing chains for us ; intemperance is that band of assassins scattering poison and death ; intemperance is that assemblage of reptiles and beasts of prey destroying in our streets the lambs of the flock.

To conclude, if we make a united exertion and fail of the good intended, nothing will be lost by the exertion ; we can but die, and it will be glorious to perish in such an effort. But if, as we confident-

ly expect, it shall please the God of our fathers to give us the victory, we may secure to millions the blessings of the life that now is, and the ceaseless blessings of the life to come.

The Rev. Messrs. Lyman Beecher, Aaron Dutton, and Nathan Perkins, D. D. were appointed a Committee of correspondence on the subject of preventing the intemperate use of ardent spirits.

Resolved, That 1000 copies of the report of practical measures, to restrain the intemperate use of ardent spirits, be printed in handbills.

Passed in Association.

ANDREW YATES, Scribe.

ANECDOTE.

Some years ago a young man of the city of Norwich, of about 18 years of age, was walking one morning, with a party of other young men, who had all agreed for that day to make holliday. The first object that attracted their attention was an old woman who pretended to tell fortunes. They immediately employed her to tell theirs, and that they might fully qualify her for their undertaking, first made her thoroughly intoxicated with spirituous liquor. The young man of whom mention was first made, was informed among other things, that he would live to a very old age, and see his children, grand-children, and great grand-children growing up around him. Though he had assisted in qualifying the old woman for the fraud by intoxicating her, yet he had credulity enough to be struck with those parts of her predictions which related to himself. "And so," quoth he, when alone, "I am to live to see children, grand-children, and great grand-children! At that age I must be a burden to the young people. What shall I do? There is no way for an old man to render himself more agreeable to youth, than by stirring and telling them pleasant and profitable stories. I will then, thought he, during my youth, endeavour to store my mind with all kinds of knowledge, and I will see and hear and note down every thing that is rare and wonderful, that I may sit, when incapable of other employment, and entertain my descendants. Thus shall my company be rendered pleasant, and I shall be respected rather than neglected in old age. Let

me see, what can I acquire first? O! here is the famous methodist preacher *Whitefield*; he is to preach, they say to-night, I will go and hear him.

From these strange motives the young man declared he went to hear Mr. Whitefield. He preached that evening from Mat. iii. 7. "But when he saw that many of the Pharisees and Sadducees come to his baptism, he said unto them, O, generation of vipers, who hath warned you to flee from the wrath to come?"—"Mr. Whitefield," said the young man, "described the Sadducean character; this did not touch me, I thought myself as good a christian as any man in England. From this he went to that of the Pharisees. He described their exterior decency, but observed that the poison of the viper rankled in their hearts. This rather shook me. At length in the course of his sermon, he abruptly broke off; paused for a few moments; then burst into a flood of tears; lifted up his hands and eyes, and exclaimed, "O my hearers! the wrath's to come, the wrath's to come!" These words sunk into my heart, like lead into the waters. I wept, and when the sermon was ended, retired alone. For days and weeks I could think of little else. Those awful words would follow me, wherever I went, "The wrath's to come, the wrath's to come!"—The issue was, that the young man soon after made a public profession of religion, and in a little time became a very considerable preacher. He himself related the foregoing circumstance a few years since, to **GAUW.**

SELECTED SENTIMENTS.

TAKEN FROM T. DON'S ANTI-SLAVERY SERMONS.
 "Evil is in the world, and one is a poor outcast, perishing in the streets, while another, no better than himself, is revelling in luxury, and refuses to relieve him. The blacks from Africa have been enslaved to the amount of nine millions, and the Spaniards have oppressed and enslaved about twelve millions of Indians of South America, contrary to reason and scripture. All men are born equal, and as individuals, are endowed by their creator with certain unalienable rights; among which are life, li-

erty, the use of property, the *pursuit* of happiness, with the *privilege* of private judgment. How came the differences seen among mankind to exist? For differences and distinctions are rather the result of art than of nature, by which men are deprived of their personal and just rights. Rights and duties, privileges and obligations are reciprocal, and are consequently the same in each and all.

The liberty of conscience, claimed by man, is not for the service of himself but of his God. Toleration and intolerance, are therefore both despotisms. Suppose a bill was brought into a legislative body, entitled "an act to tolerate the Almighty to receive the worship of a Jew or a Turk:" or an "act to prohibit the Almighty from receiving it:" would not all men startle, and call it blasphemous.

God looketh to the heart and is no resepcter of persons; and if, every one is left to judge of his own religion, there is no such thing as a religion that is wrong. But if every one is to judge each other's religion, there is no such thing as a religion that is right. The last is an infringement on the government of the creator; and has shed rivers of blood. Such national establishments of religion, have been drunk with the blood of the saints; which God, a just governor, will revisit. The great Constantine, in order to secure the influence of the christian ministers in his favour, and thereby establish his unbounded power, abolished paganism, and established a national religion. From that time to the present the ministry became a species of trade: and heathen priests for gain, became professional christians. The Pope, at length became bishop of bishops, and the vicegerent of God, the disposer of crowns and kingdoms. Infallibility, which belongs to the Almighty only, was ascribed to this *great one*, and all the world wondered after the beast; who did wonders. He claimed Spain as the patrimony of St. Peter, by virtue of some lost deeds, and the claim was not disputed. So a tax and Peter pence was the result. All was heresy that differed from his creed and interest; and a law of inquisition was established by his ecclesiastical court to destroy heresy. Pope Gregory V, excommunicated all who believed in the Antipodes; and Galileo was adjudged to die for *heresy*, because he apprehended contrary to the Pope, that the earth was

globular. The inventor of Printing was punished as a wizard. When this vicar of God bestowed pardons, not only for sins past and present, but for sins to come; and sold countries in America, of which he never heard the names; Then common sense awoke from its lethargy, and prepared for the reformation, which printing greatly promoted. That which is ancient and old in iniquity, is worse than that which is of short duration. Either a reform or overthrow must occur where things are wrong. Reformation is *our* duty; an overthrow is a visitation of a just judge. The spirit of the gospel-law of love, has begun to revive, and knowledge is running to and from, and increasing. Things are not yet right, and a general reformation is needed. For the whole head is sick and the whole heart is faint; and from the crown of the head to the sole of the foot, the body is full of wounds, bruises, and putrifying sores.

FOR THE CHRISTIAN MONITOR.

ORIGINAL POETRY AND ANECDOTE.

"O name it not in Gath, it cannot be!

That grave and learned clerks, should need such aid."

COWPER.

During the time I laboured as a Missionary in Nova-Scotia, an odd kind of circumstance took place which for the singularity of the thing I beg leave to relate. Doctor J——s, Bishop of Nova-Scotia, together with Mr. S. Rector of L——h was visiting the churches, and for aught I know confirming them, if not in prayer, at least in the faith. They stopped at the little town of Liverpool, about 70 miles from Halifax, and sent word they would come on shore if the people desired it: unluckily there was none but Baptists and Methodists in the place, however they were invited to land and stay at the house of a Mr. C——s, a respectable Baptist, and in the morning Mr. C——s begged the Bishop to perform family duty. The Bishop asked for a prayer-book, but as Mr. C. had none in the house, the venerable diocesan requested Mr. S——s

to pray, however he was not sufficiently presumptuous to pray without a prayer-book, and so the matter was dropped. The night after, the Bishop stayed at the house of a worthy friend of mine Colonel P——, the worthy man asked the Bishop to perform prayer. The Bishop asked for a prayer-book ; they had none, nor could one be got in the neighbourhood, the Bishop again requested Mr. S——, he declined. My worthy friend, Mr. B——k, Methodist Missionary was present and being asked, relieved the good Bishop and Rector, from their unpleasant dilemma. I should apprehend a Common Prayer-Book no bad thing to travel with. I have heard somewhere of a similar predicament which for the sake of quaintness, I will put into verse.

Lucullus, vicar of a village cure,
Was called to visit one extremely poor :
Who, sick and dying with a sore disease,
Was covetous of prayer to give him ease,
The vicar hurried, 'twas a case of need,
For dying men require the swiftest speed :
Enter'd the cottage where the sick man lay,
Who gasp'd, " I want your reverence to pray :"
But O sad fate, the sick man's little room,
(So fare the poor) was more than half a gloom,
In short, to save my time and spare my paper,
The vicar ask'd the favour of a taper ;
But not a taper could the cot produce,
The print was small, he bow'd and begg'd excuse.

J. M.

Greenwich Village, April 6, 1813.

NOTICE.

The Assistant New-York Missionary Society will meet on Monday Evening next, precisely at 7 'oclock, at the usual place. An Address from a member is expected.

H. W. BULKLEY, Asist. Secry.
April 10, 1813.